Karma---- A Tale With a Moral.

Pandu, a wealthy jeweler of the Brahman caste, was traveling with a servant in a carriage on some lucrative business to Varanasi, and overtaking on his way a monk of venerable appearance who was walking in the same direction, he thought to himself: "This shramana looks noble and saintly. Companionship with good men brings luck; should he also be going to Varanasi, I will invite him to ride with me in my carriage," Having saluted the shramana he told him whither he was driving and at what inn he intended to stay in Varanasi. Learning that the shramana, whose name was Narada, also was traveling to Varanasi, he asked him to accept a seat in his carriage. "I am obliged to you for your kindness," said the shramana to the Brahman, "for I am quite worn out by the long journey. Having no possessions in this world, I cannot repay you in enoney. but it may happen that I can reward you with some spiritual treasure out of the wealth of the information I have received while following Shakyamuni, the blessed one, the great Buddha, the teacher of man-

Both traveled together in the carriage and Pandu listened with pleasure to the instructive discourse of Narada. After about an hour's journey they came to a place where the road had become almost impassable by a washout caused by a recent rain, and a farmer's cart with a broken wheel prevented further progress. Devala, the owner of the cart, was on his way to Varanasi to sell his rice, and was anxious to reach the town before the dawn of the next morning. If he was delayed a day or two longer the rice merchants might have left town or bought all the

stock they needed. When the jeweler saw that he could not proceed on his way unless the farmer's cart was removed he began to grow angry and ordered Mahaduta, his slave, to push the cart aside, so that his carriage could pass by. The farmer remonstrated because, it being so near the slope of the road, it would imperil his cargo; but the Brahman would not listen to the farmer and bade his servant overturn the rice cart and push it aside. Mahaduta, an unusually strong man, who seemed to take delight in the inman, who seemed to take delight in the injury of others, obeyed before the shramana could interfere. When Padua was about to continue his travel the shramana jumped out of the carriage and said: "Excuse me, sir. for leaving you here. I am under obligations for your kindness in giving me an hour's ride in your carriage. I was tired when you picked me up on the road, but now, thanks to your courtesy. I am rested, and recognizing in this farmer an incarnation of one of your ancestors, I cannot repay your kindness better than by assisting him in his troubles."

The Brahman looked at the shramana in amazement. "That farmer, you say, is an incarnation of one of my ancestors? That is impossible."

"I know," replied the shramana, "that you are not aware of the numerous important relations which tie your fate to that of the farmer. But the blind man cannot be expected to see; so I regret that you do harm to yourself and I shall try to protect you against the wounds which you are about to inflict upon yourself."

The wealthy merchant was not accustomed to be reprimanded, and feeling that the words of the shramana, although uttered with great kindness, contained a stinging reproach, bade his servant drive on without

reproach, bade his servant drive on without further delay.

She shramana saluted Devala, the farmer, and began to help him repair his cart and load up the rice, part of which had been thrown out. The work proceeded quickly and Devala thought: "This shramana must be a holy man: invisible devae seem to assist him. I will ask him how I deserved the ill treatment at the hands of the proud Brahman." And he said:

"Venerable sir, can you tell me why I suf-

Brahman." And he said:

"Venerable sir, can you tell me why I suffer an injustice from a man to whom I have never done any harm?"

And the shramana said:

"My dear friend, you do not suffer an injustice, but only receive in your present sate of existence the same treatment which you visited upon the jeweller in a former life, and if I am not mistaken in reading the thoughts of your mind, I should say that you would, even to-day, have done the same unto the jeweler if he had been in your place, and if you had had such a strong slave at your command as he has, able to deal with you at his pleasure."

The farmer confessed that if he had had the power he would have felt little compunction in treating another man who had happened to impede his way as he had been treated by the Brahman, but thinking of the retribution attendant upon unkind deeds he resolved to be more considerate in the future with his fellow-beings.

The rice was loaded and both traveled on to Varanasi, when all of a sudden the horse jumped aside." A spake a spake it.

The rice was loaded and both traveled to Varanasi, when all of a sudden the orse jumped aside. "A snake, a snake," nouted the farmer. But the shramana oked closely at the object at which the orse shuddered, jumped out of the cart and saw that it was a purse full of gold, and the tides attack him. nd the idea struck him:
"No one else but the wealthy jeweler an have lost this purse."
He took the purse and handing it to the

farmer, said:
"Take this purse, and when you come "Take this purse, and when you come to Varanasi drive up to the inn, which I shall point out to you; ask for Pandu, the Brahman, and deliver the purse.

"He will excuse himself for the rudeness with which he treated you, but tell him that you have forgiven him and wish him success in all his undertakings. For, let me tell you, the more successful he is, the better you will prosper; your fate depends in many respects upon his fate. Should the jeweler demand any explanation send him to the vihare, where he shall find me ready to assist him with advice in case he may feel the need of it."

Pandu, in the meantime, arrived at Varance of the shall in the meantime, arrived at Varance of the shall in the meantime, arrived at Varance of the shall in the meantime, arrived at Varance of the shall in the meantime, arrived at Varance of the shall in the meantime, arrived at Varance of the shall in the meantime, arrived at Varance of the shall in the meantime, arrived at Varance of the shall in the meantime, arrived at Varance of the shall in the shall in the meantime, arrived at Varance of the shall in the shall in the meantime, arrived at Varance of the shall in the sh

Pandu, in the meantime, arrived at Var-anasi and met Mallika, his business friend, a rich banker.

"I am a ruined man," said Mallika, "and can do no business with you unless I can buy a cart of the best vice for the king's table. There is a rival banker in Varanasi, who, learning that I had made a contract with the royal treasurer to deliver the rice to-morrow morning, and being desirous to bring about my destruction, has bought up all the rice in Varanasi. The royal treasurer must have received a bribe, for he will not release me from my contract, and to-morrow I shall be a ruined man unless Krishna will send an angel from heaven to help me."

heaven to help me."

While Mallika was still lamenting the poverty to which his rival would reduce him, Pandu missed his purse. Searching his carriage without being able to find it, he suspected his slave Mahaduta, and calling the puller accurred him of these and his carriage without being able to find it, he suspected his slave Mahaduta, and calling the police accused him of theft, and had him bound and cruelly tortured to extort a confession. The slave in his agonies cried; "I am innocent, let me go, for I cannot stand this pain; I am quite innocent, at least of this crime, and suffer now for other sins. Oh, that I could beg the farmer's pardon whom, for the sake of my master, I wronged without any cause! This torture, I believe, is a punishment for my rudeness."

While the police officer was still applying the lash to the back of the slave, the farmer arrived at the inn, and, to the great astonishment of all concerned, delivered the purse. The slave was at once released from the hands of his torturer. But, being dissatisfied with his master, he secretly left and joined a band of robbers in the mountains, who made him their chief on account of his great strength and courage. When Mailika heard that the farmer had the best rice to sell, fit for delivery to the royal table, he bought at once the whole carload for treble the price that the farmer had ever received and Pandu, glad at heart to have his money restored, hastened at once to the vihara to receive further explanations from Narada, the shramana. Narada said: "I might give thee an explanations from Narada, the shramana.

planations from Narada, the shramana.

Narada said: 'I might give thee an explanation, but knowing that thou art unable to understand a spiritual truth, I prefer to remain slient. However, I shall give thee advice: Treat every man whom thou meetest as thy own self; serve him as thou wouldst demand to be served thyself for thus thou shalt sow a sowing of good deeds, the rich harvest of which thou wilt not fail

"Give me, O shramana, the explanation." said the jeweler, "and I shall thereby be better able to follow your advice." "The illusion of self was still upon Kandata. He did not know the miraculous power of a sincere longing to rise upward and enter the noble path of righteousness. It is thin like a cobweb, but it will carry millions of people, and the more there are that climb it the easier will be the efforts of every one of them. But as soon as in a of every one of them. But as soon as in a man's heart the idea arises: "This is mine; let the bliss of righteousness be mine alone and let no one else partake of it,' the thread breaks and you fall back into your old condition of selfhood, for selfhood is dam-

nation and truth is bliss. What is hell? It is nothing but egotism, and Nirvana is a life of righteousness."
"Let me take hold of a spider web," said
the dying robber chief, when the shramana the dying robber chief, when the shramana The shramana said: "Listen, then; I will give you the key to the mystery. If you do not understand it, have faith in what I say. Self is an illusion, and he whose mind is bent upon following self follows an ignis fatuus which leads him into the quagmire of sin. The illusion of self is the veil of Maya that blinds your eyes and prevents you from recognizing the close relations that obtain between yourself and your fellows, and from tracing the identity of your-

self in the souls of other beings. Ignorance is the source of sin. There are few who know the truth. Let this motto be your

'He who hurts others injures himself.' who helps others advances his own

"'He who helps others advances his own interests.

"'Let the delusion of self disappear from your mind. And you will naturally walk in the path of truth.

"'To him whose vision is dimmed by the veil of Maya the spiritual world appears to be cut up into innumerable selves. Thus he will be puzzled in many ways concerning the transmigration of soul life, and will be incapable of understanding the import of an all-comprehensive kindness toward-all living beings."

The jeweler replied: "Your words, O venerable sir, have a deep significance, and I shall bear them in mind. I extended a small kindness, which caused me no expense whatever to a poor shramana on my way to Varanasi, and lo! how propitious has been the result! I am deeply in your debt, for without you I should not only have lost my purse, but would have been prevented from doing business in Varanasi which greatly increased my wealth, while if I had been left undone it might have reduced me to a state of wretched poverty. In addition, your thoughtfulness and the arrival of the farmer's rice cart preserved the prosperity of my friend Mallika, the banker. If all men saw the truth of your maxims how much better the world would be, how greatly evils would be lessened and public welfare enhanced! As I am anxious to let the truth of Buddha be understood, I shall found a vihara at my native place, Kraushambi, and invite you to visit me so that I may dedicate the place to the brotherhood of Buddha's disciples."

Years passed on and Pandu's vihara at Kraushambi became a place in which wise shramanas used to stay and it was re-

Years passed on and Pandu's vihara at Kraushambi became a place in which wise shramanas used to stay and it was renowned as a center of enlightment for the people of the town.

At that time the king of a neighboring country had heard of the beauty of Pandu's jewelry, and he sent his treasurer to order a royal diadem wrought in pure gold and set with the most precious stones of India. When Pandu had finished the work he started for the residence of the king, and as he expected to transact other profitable business took with him a great store of gold pieces. The caravan carrying the goods was protected by a strong escort of armed men, but when they reached the mountains they were attacked by a band of robbers led by Mahaduta, who beat them and took away the jewelry and the gold, and Pandu escaped with great difficulty. This misfortune was a blow to Pandu's prosperity, and as he suffered some other severe losses his wealth was much reduced.

Pandu was much distressed, but he bore his misfortunes without complaint, thinking to himself: "I have deserved these losses for the sins committed in my past existence. In my younger years I was very hard on other people; when I now reap the harvest of my evil deeds I have no cause

for the sins committed in my past existence. In my younger years I was very hard on other people; when I now reap the harvest of my evil deeds I have no cause for complaint." As he had grown in kind-liness toward all beings, his misfortunes only served to purify his heart; and his chief regret, when thinking of his reduced means, was that he had become unable to do good and to help his friends in the vihara to spread the truths of religion.

Again years passed on, and it happened that Panthaka, a young shramana and a disciple of Narada, was traveling through the mountains of Kaushambi, and he fell among the robbers in the mountains. As he had nothing in his possession the robber chief beat him severely and let him go. On the next morning Panthaka, while pursuing his way through the woods, heard a noise as of quarreling and fighting men, and going to the place he saw a number of robbers, all of them in a great rage, and in the midst of them stood Mahaduta, their chief; and the chief was esperately fighting them, like a lion surrounded by hounds, and he slew several of his aggressors with formidable blows, but there were too many against one. At last he succumbed and fell to the ground as if dead, covered with fatal wounds. As soon as the robbers had left the place the young shramana approached to see whether he could be of any assistance to the woundyoung shramana approached to see whether he could be of any assistance to the wounded men. He found that all the robbers were dead, and there was only a little life left in the chief. He at once went down to the little brooklet which was murmuring near by, fetched fresh water in his bowl and brought it to the dying man. Mahaduta opened his eyes and, gnashing his teeth,

"Where are those ungrateful dogs whom ! have led to victory and success? Without me as their chief they will soon perish like jackals hunted down by skillful hunters." "Do not think of your comrades, the companions of your sinful life," said Pau-thaka, "but think of your soul, and accept

thaka, "but think of your soul, and accept in the last moment the chance of salvation that is offered you. Here is water to drink, and let me dress your wounds; perhaps I may save your life."

"Alas! alas!" replied Mahaduta, "are you not the man whom I heat but yesterday and now you come to my assistance, to assuage my pain? You bring me fresh water to quench my thirst, and try to save my life. It is useless, honorable sir, I am a doomed man. The churls have wounded me unto death—the ungrateful cowards. They have dealt me the blows which I

taught them."
"You reap what you have sown," con-

"You reap what you have sown," continued the shramana; "had you taught your comrades acts of kindness you would have received from them acts of kindness, but having taught them the lesson of slaughter, it is but your own deed that you are slain by their hands."

"True, very true," said the robber chief; "my fate is well deserved; but how sad is my lot, that I must reap the full harvest of all my evil deeds in future existences! Advise me, O holy sir, what I can do to lighten the sins of my life which oppress me like a great rock placed upon my breast, taking away the breath of my lungs."

Said Panthaka: "Root out your sinful desires; destroy all evil passions, and fill your soul with kindness toward all your fellow-beings."

The robber chief said: "I have done much evil and no good. How can I are much evil and no good. How can I ex-tricate myself from the net of sorrow which I have woven out of the evil desires of my own heart? My Karma will lead me to hell, and I shall never be able to walk on the path of salvation."

on the path of salvation."
Said the shramana: "Indeed, your Karma will in its future incarnations reap the seeds of evil that you have sown. There is no escape for an evil-doer from the consequences of his own actions. But there is no cause for despair. The man who is converted and has rooted out the illusion of self, with all its lusts and sinful desires, will be a source of blessing to himself and others. self and others.

"As an illustration I will tell you the story of the great robber Kandara, who died without repentance and was reborn as a demon in hell, where he suffered for his evil deeds the most terrible agonies and pains. He had been in hell several kalpas and was unable to rise out of his wretched condition when Buddha appeared upon earth and attained to the blessed state of enlightenment. At that memorable moment a ray of light fell down into hell, quickening all the demons with life and hope, and the robber Kandata cried aloud: 'O blessed Buddha, have mercy upon me. I suffer the robber Kandata cried aloud: 'O blessed Buddha, have mercy upon me. I suffer greatly, and, although I have done evil. I am anxious to walk in the noble path of righteousness. But I cannot extricate myself from the net of sorrow. Help me. O Lord; have mercy on me.' Now it is the law of Karma that evil deeds lead to destruction, for absolute evil is so bad that it cannot exist, Absolute evil involves impossibility of existence. But good deeds lead to life. Thus there is a final end of every deed that is done, but there is no end in the development of good deeds. The last act of goodness bears fruit containing new seeds of goodness and they continue to grow, they nourish the soul in its weary transmigrations until it reaches the final grow, they nourish the soul in its weary transmigrations until it reaches the final deliverance from all evil in Nirvana. When Buddha, the Lord, heard the prayer of the demon suffering in hell he sent down a spider on a cobweb, and the spider said: Take hold of the web and climb up.' When the spider had again disappeared out of sight Kandata made great efforts to climb up, and he succeeded. The web was so strong that it held, and he ascended higher and higher. Suddenly he felt the thread trembling and shaking, for behind him other fellow sufferers of his were beginning to climb up. Kandata became frightened. He saw the thinness of the web, and observed that it was elastic, for under the increased weight it stretched out; yet it still seemed strong enough to carry him.

still seemed strong enough to carry him. Kandata had, heretofore, only looked up; he now looked down and saw following close upon his heels, also climbing up on the cobweb, a numberless mob of the deni-zens of hell. How can this thin thread bear the weight of all, he thought to himself, and seized with fear he shouted loudly: 'Let go the cobweb. It is mine,' At once the cobweb broke and Kandus fell bear cobweb broke and Kandata fell back into hell, had finished his story, "and I shall pull myself up out of the depth of hell."

Mahaduta lay for awhile quiet to collect his thoughts. Then he continued:

"Listen, honorable sir, I will make a confession; I was the servant of Pandu, the jeweler of Kaushambi, but when he unjustly had me tortured I ran away and became a chief of robbers. Some time are became a chief of robbers. Some time ago when I heard through my spies that he was passing through the mountains I succeeded in robbing him of a great part of his wealth. Will you now go to him and tell him that I have forgiven him from the bottom of my heart the injury which he has unjustly inflicted upon me, and ask him, too, to pardon me for having robbed hira, too, to pardon me for having robbed him. While I stayed with him his heart was as hard as stone, and I learned to in-itate the selfishness of his character I have heard that he has become benevolent I said the courtier: "It is only a toad." "You I are wrong," said the king, "It is a toad." and is now pointed out as an example of goodness and justice. I do not wish to remain in his debt. Therefore inform him that I have kept the gold crown, which he wrought for the king, and all his treasures, and have hidden them in a cave near by. There were only two of the robbers under my command who knew of it, and both are now dead. Let Pandu take a number of

armed men and come to the place and take back the property of which I have deprived Then Mahaduta described the situation of

As soon as Panthaka, the young shram-ana, had reached Kaushambi, he went to the jeweler and gave him a full account of his recent adventure in the forest. And Pandu went with an escort of armed men and secured the treasures which the robber chief had concealed in the cave; and they buried the robber chief and his slain comrades with all honors, and Panthaka spoke at the grave, discoursing on the words of Buddha:

"By one's self evil is done; by one's self one suffers. "By one's self evil is left undone; by one's self one is purified.

"Purity and impurity belong to one's self; no one can purify another.

"You yourself must make an effort. The Buddhas are only preachers.

"Our karma," the shramana said, "is not the work of Ishvara, or Brahma, or Indra, or any one of the gods. Our karma is the product of our own actions. My action is the product of our own actions. My action is the product of our own actions. My action is the womb that bears me; it is the inheritance which devolves upon me; it is the curse of my misdeeds and the blessing of my right-eousness. My action is the resource by which alone I can work out my salvation." Pandu carried all his treasures back to Kaushambi, and, using with discretion the wealth thus unexpectedly regained, he became richer and more powerful than he had ever been before, and when he was dying, at an advanced age, he had all his sons and daughters and grandchildren gathered round him, and said unto them:

"My dear children, do not blame others for your lack of success. Seek the cause of your ills in yourself. Unless you are blinded by vanity you will find it, and having found it you will see the way out of it. The remedy of your ills, too, lie in yourself. Let never your mental eye be covered by the veil of Maya, and remember the words which have proved a tallsman in my life: "He who hurts others, injures himself.

"He who helps others advances his own interests."

"Let the illusion of self disappear.
"And you will naturally walk in the path of truth."

-P. C., in the Open Court.

OUT OF THE ORDINARY. It is not generally known that Sunday is a legal holiday in all the States of the Union.

Every Saturday afternoon is a legal holi-day in New York, New Jersey, Pennsylvania and Maryland.

A French explorer recently found an Assyrian loaf of bread supposed to have been baked 560 B. C. A piece of iron was found in an air passage of the great pyramid which has been there B. C. 3700.

The fattening of live stock on cottonseed hulls and meal is becoming an important feature in the South. People turn their faces toward a sound in order to hear it better, because then the sound is conveyed to both ears. The largest continuous street railway in the United States is the forty-two-mile

strip from Lowell to Haverhill, Mass. The annual fire loss from incendiarism in the United States and Canada is \$39,000,-000, according to conservative estimates, A radish three feet and eight inches in length and twenty-two inches in circum-ference is on exhibition at Winter Haven,

All Saints' Day, Nov. 1, is said to have been begun by Pope Boniface IV., about 607, and was established by Gregory IV.,

Probably the most extraordinary journal in the world is published weekly at Athens. It is written entirely in verse, even to the Over 400 diamonds are known to have been recovered from the ruins of Babylon. Many are uncut, but most are polished on one or

For 100 years after its opening \$4,000 was the largest single gift made to Yale College. The money came from Governor Yale, the ounder of the college.

Buenos Ayres will soon witness the com-pletion of the largest opera house in the world. It will seat 5,000 persons, and the stage will hold 800 people. The vast region called Western Siberia forms less than one-fifth of Siberia, but ontains two-thirds of the population-numbering nearly 3,000,000 soul

Wheat can be grown in the Alps at an elevation of 3,600 feet; in Brazil, at 5,000; in the Caucasus, at 8,000; in Abyssinia, at 10,-000; in Peru and Bolivia, at 11,000. An examination of the earthen vases found at Troy and elsewhere shows that they must have been turned on a potter's wheel, just as are those nowadays. The Japanese are fond of bathing. In the city of Tokio there are 800 public bath hot or cold, for the sum equal to one half-

The French industry of icing milk is an original departure in tinned commodities. The milk is frozen and placed in block form into tins, and on the part of the purchaser requires to be melted previous to use. The highest death rate of any town in the civilized world is that of the City of Mexi-io-40 per 1,000. The city is 7,000 feet above sea level, but in spite of this fact its defective drainage makes the mortality very

The Lulea-Gellivare railroad, built for the purpose of carrying iron ore from the Gellivare mines to the seaport at Lulea, extends fifty miles above the arctic circle and enjoys the distinction of being the first railroad to open up the frigid zone. A note of warning was sent to all the principals of the public schools in New York, at the instance of Superintendent Jasper, forbidding the collection of money by the pupils in schools for the purpose of making presents to any of the teachers or for any other object.

A Philadelphia phrenologist has examined 37,000 heads in thirty years. The smallest adult head that ever came under his ob-servation measured sixteen inches in circumference, and the largest twenty-six inches. Each was the head of a man of

The streets of Toronto are sprinkled by The streets of Toronto are sprinkled by a trolley water car. The city contracts with the street car company to sprinkle the streets and with the trolley tank the company does it for sixty-five cents a mile a year. In the hot weather the principal streets are sprinkled every thirty minutes. A Mexican paper states that a new project for the sanitation of the sewers in the City of Mexico, at a cost of about \$25,000, calls for the building of some twenty-five windmills in different parts of the city to rotate paddle wheels in the sewers and could be appropriated and the coursest to one mater parts see quicken the current to one meter per sec-

It is claimed for the University of Pennsylvania that for the second time in its history it is the third largest university in America, the University of Michigan being first, with something over 4,000 students; Harvard second, with about 3,200, Pennsylvania coming next with 2,389, and Yale coming fourth, with 2,350.

OUTLINES.

The Century. As a man walked in the road he met Death. Said Death: "Whither do you go?" Said the man: "I go to meet Life." Said Death: "Then go no futher; we have met."

grouped in constellations, yet every star at an immense distance from every other, I said, "In all nature there is nothing like this." But when I came to know men, and women and children, when I saw how they are grouped in families and bound toby social ties, yet every one living at an immense distance from every other, a world in himself, I said, "this is like."

A man said to his slave: "I am your mas ter no longer; I make you free." "No, master," said the slave: "my work is not opressive, and I fare well; and in being a slave I feel no degradation." "But." said the man, "I feel the degradation of being

not born as children, to grow up into man-hood and womanhood, but they came into being as men and women. But once a child was born. And all the people of that world flocked to see the child, and they counted it the most wonderful thing. It is just as wonderful in this world.

Do you wish me to show you something that is beautiful? First show me something that is not beautiful. Do you wish me to tell you something that is wonderful? First tell me of something that is not wonderful.

A man had a glass in which he looked at himself every day. And he did not observe that he grew older. But at length he perceived that the glass had grown old. So he put it away and got another that was new. Then he saw that he had grown old with his glass. The king walked in his garden with one of his courtiers. A toad coming in the way, the courtier crushed it with his foot, "That was a wicked deed," said the king. Said the courtier: "It is only a toad." "You

Indiana has a girl who wouldn't marry a man she didn't love, although a cash gift of \$2,000 and a residence in Chicago went with him. Refusing money is one thing, but refusing Chicago!—what self-denial is bred in the Hoosier State!

OFFERINGS OF THE POETS.

O Father Winter, thy ways are hard, Thy hand is strong and thy aspect drear, Yet hast thou a theme for the shouting bard. And a theme for the whimpering sonnetteer.

The frost has ravaged the goldenrod, And balm and aster are naked stalks; The withered vine and the rattling pod Are woe and laughter of woodland walks.

Where the past is buried in rotting ease, And the hunted silences come to sleep, The leaves of summer are refugees In windless hollows, so dim and deep. Then clangs thy harp and the skies are

The lissome river stiffens and groans, And the domed north deepens along the Whitening down o'er the southern zones.

Thy white locks strive with the straining And thy song is a chant of the warrior Mars; Thy harp was tuned where the ice war dinned, And its echoes glance from the hidden

Though the lights of heaven be bitterness, The night a bludgeon, the day a sword, Yet Beauty lives in the storm and stress, Unscathed, nor fleeing the Arctic horde. Full weaned from the Summer's easy joys,

Under thy banner, that flaunts and She views the battle in headlong polse, Palled and pleased with the clash of

-Jethro C. Culmer. Take a Message. Friend going into the silence Of the land beyond the sea. Take a message to the dear ones

That have long been lost to me! Tell them life's unfinished story Waits the Master's touch, and then

I shall know the better glory, I shall clasp their hands again. Give them joy in this my greeting,

To the ones who watch for me; For there'll be a blessed meeting In that land beyond the sea. Tell them that I only linger

As the weary pilgrim waits, For the Warder's prescient finger On the lordly palace gates. Tell them where Death's willows wave

Is no lament:-in reverence Life's last breath shall find me brave In this rejoicing: I go hence. -E. S. L. Thompson.

The Land of Story Books. At evening, when the lamp is lit, Around the fire my parents sit: They sit at home and talk and sing, And do not play at anything.

Now with my little gun I crawl All in the dark along the wall, And follow around the forest track Away behind the sofa back. There, in the night, where none can spy,

All in my hunter's camp I lie, And play at books that I have read Till it is time to go to bed. These are the hills, these are the woods, These are the starry solltudes; And there the river by whose brink The roaring lions come to drink.

see the others far away. As if in fire-lit camp they lay, And I, like to an Indian scout, Around their party prowled about. So, when my nurse comes in for me, Home I return across the sea, And go to bed with backward looks

-Robert Louis Stevenson GLEU? If you were sitting talking to me there,

If I were watching your dear face-your So passing fair: Holding your hands in mine, my joy would

A perfect thing; And my glad heart within my breast would Thrill and lilt and sing; As some sad bird who thinks her nest-Gone, flutters and cries, Then finds them 'neath a hiding place of Leaves and sorrow dies

Thewhile her clear song rises to the sky -All the Year Round. Love. Love makes the path of Duty sweet

Though winter rains around it beat, And winter skies are gray. And sweeter far, 'Neath storm or star, To walk with Love alway!

He gives the rose its white and red, He gives the lambs their fleece; Unto the poor dispenseth bread And bids their hunger cease, "And all his ways And all his paths are Peace!" -Frank L. Stanton.

A Love Song. Sitting here before thy feet, Life to me is all complete, Black-browed Care beats swift retreat, When we are together, Love. What care I for changing skies?

I am only weather wise In the Heaven of thine eyes. What has time to do with thee, What has time to do with me, When we are together, Love?

-Robert Cameron Rogers. The Song of Life. "Life is dreary, life is long," Sang the minstrel, and his song Lingered there in echo. Then-

"Life is happy, life is brief, Life's a treasure, Death's a thief," Sang another, and his strain Echoed in men's hearts again. -Will Irving Finch, in Donahoe's Magazine.

Dust. I heard them in their sadness say: "The earth rebukes the thought of God, We are but embers wrapped in clay A little nobler than the sod."

Mother, thy rudest sod to me Is thrilled with fire of hidden day And haunted by all mystery. -Homeward Songs.

HIS WIFE IS HAPPY NOW. Found an Interest in Life is a Fifth-Avenue Auction Room. New York Sun.

"My wife," said Mr. Scrymgeour, "has at

last found something with which to busy herself continuously. I have long urged upon her the necessity of having something to occupy her mind besides the mere disat best. The bane of many women is annul which causes them to take up all sorts of ridiculous fads, as you know.

"Latterly I have noticed a change in my wife. Her former listlessness is gone, and she seems to take more interest in what is she seems to take more interest in what is going on about her. I even saw her reading the paper one day last week. This change naturally pleased me, and I questioned her in order to find out what had brought it about. Though somewhat reluctant at first, she finally owned up. Her confession ran somewhat as follows:

"You have heard of Smithkin's auction rooms on Fifth avenue, haven't you? No? Well, they're just lovely. They sell the most beautiful things at absurdly low prices. They all belong to wealthy people, you know, who have been unfortunate and have to let them go for a song. The real values are marked on them in plain figures, so that you can always tell how high you values are marked on them in plain figures, so that you can always tell how high you can bid and still get a bargain.

"The first time I went there was with Mrs. Ungerman a few weeks ago. She was quite used to it, and bid on lots of things, but stopped just in time for some one else to get them. 'It's quite exciting, I assure you. I kept still till they put up a delightful oak bookcase with a little square mirror in the middle and the cutest little drawers on both sides, just above the places where the books go, you know. I thought it would be just the thing for Ned's room, so I bid on it. It was started at \$7, and I bid \$15.25 right away. Don't you think that was too much? Any way, I got it for that, indicating subjection to her husband. "You are quite right, my dear," answered its mother; "but you musn't jump at conclusions. It is a fly, but I doubt if God made it."

SANE MINDS

will not buy so-called cheap Ulsters and Overcoats, such as are worth fifteen dollars and offered by other dealers at \$11.613 or \$11.850, for the simple fact that it is far better to purchase Ulsters and Overcoats, worth 25 and 30 dollars, which a few yet may be picked up at No. 10 West Washington street, for

and it was really worth \$41, the autioneer said. I gave him \$5 for a deposit and told him I would send for it the next day. But him I would send for it the next day. But when I came to see it near by I was afraid it wouldn't fit into Ned's room after all, so I took a piece of string and measured it.

"'When I got home I found it was really too large and then I tried all the other rooms. There wasn't a place in the entire flat large enough except in the parlor, and it wouldn't match the furniture in there at all. Besides, we couldn't spare the plano, could we, dear?

"The auctioneer was awfully nice about

all. Besides, we couldn't spare the plano, could we, dear?

"The auctioneer was awfully nice about it when I explained it to him, and said I could have them put it up again and sell it to some one else. If they didn't bid high enough, I could buy it in, and it would only cost 15 per cent. for the commission.

"They had an auction the next Friday, and it was raining hard, but I had to go, because I was afraid some one would buy it for less than I paid if I wasn't there. Hardly anybody went that day, and I bid it in for \$9.50. The commission was \$1.50, and I just added that to the \$15.25 I paid, and made up my mind that I wouldn't let it go for less than \$16.75.

"I have been going back ever since, and two or three times they almost reached my price. Some days when I go they don't get around to the bookcase, and then I have to go back the next day. I'm going to-day. My commissions so far have been \$6.25, and I will have to get \$21.50 now, but it's really worth \$41, you know, so

but it's really worth \$41, you know, so there's plenty of time yet. Now, do call a cab for me, because it's almost time for

a cab for me, because it's almost time for the sale to begin."

"I have no idea what it costs my wife for cabs to go to those sales, but I do know it does her a world of good to have an interest in something. When her investment gets so large that it begins to worry her I shall send my bookkeeper up to bid \$41 for that bookcase and give it to him for a New Year's present."

LOVELY FINGER RINGS.

Brief Notes About What Is Swagger

and What Is Not. New York Advertiser. While for many years diamonds and other jewelry have been pronounced bad form for street wear, it being permissible for them to make their appearance with dinner and evening gowns only, rings of every variety are allowable from morning until night are allowable from morning until night. The wearing of a ring on the second finger went out of fashion long ago, and even the handsomest of jewels worn there is considered a mistake, stamping the wearer as, to say the least, decidedly provincial. The first finger is as bad as the second, as far as fashion decrees, and to the third and little fingers falls the entire responsibility of wearing these jeweled circles, which are often of priceless value. The idea of the third finger of the left hand being reserved for engagement and wedding

ing reserved for engagement and wedding rings still holds good through all the "chances and changes of this world," but as many other rings as can find place on that finger are also permissible.

Individual preference is largely shown in the rings worn, and some women give evidence of considerable artistic taste in the way in which they order their jewels set. The marquise rings are always favorites, for they make the fingers look long and slender Three large stones, two diamonds and a ruby, emerald or sapphire make a ring which is very popular. Turquoises in every shape, but always encircled with diamonds, are very fashionable and extremely becoming to the hand. as many other rings as can find place on The thin, half-circles of stones, diamonds,

the fashion as a year or two ago, but are still much worn. There is a curious way of setting these stones, somewhat in the shape of a trefoil, but this necessitates two rings to fit into one another. Little-finger rings are in endless variety, and are generally made to order. Very rarely is any single stone, unless it be a diamond, set alone. It seems now to be a necessity to have its brilliancy enhanced by contrasting

The fad of wearing a birthday stone is a well-known one and almost every woman has a ring set with the stone accredited to the month in which she was born. I the stone, as is generally the case, be no the stone, as is generally the case, be not one of those classed as precious it is generally set deep in a small gold band and worn so that it does not show forth very prominently. The amount of money that can be expended in rings of the fashion of to-day seems incredible and many a fashionable woman held a fortune on, if not in her hands, for the fine Lady Fin de Siecle will have none but jewels of the first water, and a knowledge of precious stones enables her to detect a flaw almost as quickly as the practiced eye of a jeweler. practiced eye of a jeweler.

The materials of which wedding rings have been made are as different as the nations using them. Rings of bone and hard wood have been found in Swiss lakes, and

others of ivory, copper, brass, lead, tin, iron, silver and gold come to museums from various parts of the earth. After the Crusades had inflamed Europe a custom arcae in France, Germany and England of wearing rings, the setting of which was made from a supposed fragment of the true cross In the fourteenth century a custom prevalled in Italy of adorning the ring with a precious stone belonging to the month in which the bride was born. If in January, the stone was a garnet; in February, an amethyst; in March, the bloodstone, and in April, the diamond. The emerald belonged to May, the agate to June, the ruby to July and the sardonyx to August. For September was chosen the sapphire, October the carbuncle, for November topaz and for December the turquoise. The fancy spread to France, and the French bridegrooms who could not have too much of a good thing, would sometimes endeavor to multiply their chances of obtaining the good luck brought by precious stones by presenting to their ladies twelve rings, one for each month. Indeed, the use of several rings in the mar-When Mary Stuart was married to Darn-ley four were placed upon her hand. The Greek Church uses two rings, one of sil-ver and one of gold, and some districts of Fashion has, of course, determined the finger on which the ring is to be worn, and so much has it varied that the symbol has traveled from the thumb to the fourth

An English work on etiquette, published in 1835, says that it is the bride's privilege to choose the finger for her ring. It further states that some prefer the thumb, because it is the strongest member of the hand; others the index finger, because at its bass lies the "Mount of Jupiter," indicating noble aspirations; others the middle finger, be-cause it is the longest; and still others choose the fourth, because "a vein proceeds from it to the heart."
The left hand receives the wedding ring, because it is the emblem of submission, as the right is of authority, the position of the symbol on the left hand of the bride thus

Smith & Gray's Monthly. "I conclude that's a fly," said the young

Cook's Imperial, World's Fair, "Highest award, excellent Champagne; good effer-vescence, agreeable bouquet and delicious

HUMOR OF THE DAY. The Power Behind the Throne.

Atlanta Constitution. "John's 'way up in the world, ain't he?"
"That's what!"
"What's his daddy doin'?"
"Keepin' of him up!"

Letting Him Down Easy. He-Why do you persist in thinking we would not be happy together?
She-I have been reading "Unhappy Wives of Men of Genius." It is your fate.

Was Not Aware of It. Philadelphia Record. Deacon Meadows-I hear your son has become an expert fencer at college.
Farmer Clovertop—I dunno. He hain't showed no signs uv it about hum, an' my fences needs fixin' putty bad.

Her System of Chronology. Minnie—How ridiculous! Mrs. Ferris says she never really began to live until she met her husband.

Ada—Humph! I suppose that's how she makes out that she's only twenty-two.

The Advanced Woman Speaks. New York Press. "Courtship is one of the greatest of "Yes," she replied, "It is a great pleasure, but when a gentleman goes courting the lady expects he means business all the

Comparing Notes. "What was your answer when young Higbie asked you to marry him?"
"Why do you want to know?"
"Because he asked me last night and I want to let him down with something dif-

Father-You must know, sir, that my daughter will get nothing from me until my death. Sultor (pleasantly)—Oh, that's all right sir; that's all right! I have enough to live on for two or three years.

Buffalo, Courier. DeSappy—This—aw—account of how pwo-fessional humorists work says they—aw— fwequently sit down to their desks without an—aw—idea in their heads.

Miss Bunt—Er—have you ever thought of becoming a professional humorist?

Pittsburg Chronelle Telegraph. "This is bank election day," said Mr. Snaggs at the breakfast table.
"Do you think they will go Republican or Democratic?" asked Mrs. Snaggs, who

anxiously tries to take an interest in the matters which absorb her husband.

Trouble Up Above. First Spirit-What's the matter with St. Peter to-day? He's as cross as the Fallen Second Spirit-Oh, one of the new arrivals gave him a key chain and the good man gets all tangled up with the gate

every time he tries to open it.

Fooling the Kids. Citizen (excitedly)—Good heavens! See those children skating around that danger owner of the pond—That's all right. The ice there is perfectly safe. They think it's dangerous and stay on it. The thin ice is at the other end of the pond.

A Possible Case. Canvasser—You don't seem to have much faith in life insurance, Mr. Dooley.

Mr. Dooley (excitedly)—Phy should Oi?
Look at me poor brother Molke, rist his sowl! Afther puttin' in hundreds of dollars he lays down and doies loike anny one else; and phut does the company do but give his widdy two t'ousan' dollars to gallivant t'roo' wid. anither husband!

Her Defense of Him. "Do you think your sister likes me, Tom "Yes; she stood up for you at dinner."
"Stood up for me! Was anybody saying anything against me?"
"No, nothing much. Father said he thought you were rather a donkey, but sister got up and said you weren't, and told father he ought to know better than to judge a man by his looks."

A Needed Modern Improvement. New York Commercial Advertiser. If a few architects would bestir them-selves to provide for the requirements of modern life, they might easily set a fashion which would not only be of much benefit to many ailing people, but would certainly lead to such an amount of altering of older houses as would be of no small advantage in a pecuniary sense to the architectural profession. While the humble people are profession. While the humble people are content, and even glad, to go to the hospital when ill, people of larger means are irritated in no small degree to find that, for all their fine houses and high rents, for all their fine houses and high rents, they cannot, if illness comes upon them, either isolate the patient from the noises and racket of the house, or isolate the house from the infection of the patient. Obviously, however perfect a house may be in other respects, it cannot be considered complete so long as it contains no special provision for that average of sickness which comes upon the healthiest. A sick room should be arranged for in every sick room should be arranged for in every dwelling, a room preferably on an upper story, separated, if possible, from other hedrooms by a passage having a window in it, and within easy reach of a toilet room, which could be devoted entirely to the service of the sick room if required. Too often the "spare room" is the only one available for use in illness, which is neither kind to one's guests nor beneficial to one's invalids. Feather beds and gorgeous curtains are out of place in such a room. Everythin should be simple and capable of bein



washed, and if the heating arrangements should include a Calorigen as well as an

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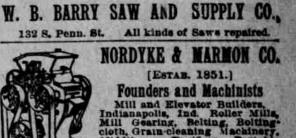
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